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732 Chia women, make it quite impossible to obtain normal
357 girls as domestic servants for wages. A rich family may
567 thus be able and willing to pay wages and hire servants, but none can be found, except slaves, who are too stupid to do more than the crudest tasks.

517 In Ta Li, where there are no regular theatres playing at
574 all times, the principal recreation and entertainment of the
252 well to do is feasting. Every family gives parties at frequent intervals, and the male members are constantly being invited out to the homes of their friends and relatives. Women also go out to feasts, but more rarely, on important occasions such as a marriage, the birth of an heir, or the anniversary of some important relative. In most parts of China it is customary for the men to entertain their guests at a restaurant, but in Ta Li, where the only restaurants are the rather simple places catering for travellers, feasts are always given in the home. In certain cases where the family is a small one, and the kitchen not adequate, the food is sent in from a restaurant, but in the larger houses it is prepared by the women of the household themselves. As they do not sit down with the men and guests, they have plenty of time to cook the elaborate dishes served on these occasions.

574 The meal is served in the guest room, which as has been pointed out, is also the only sitting room in the house. Guests are invited for four or five in the afternoon, but no one arrives until at least half an hour, or more usually an hour, after the time named. The invitation card is sent round the day before with all the names of those to be invited written on it. In this way a guest can see who he is going to meet, and can avoid someone he dislikes by declining the invitation. This admirable custom might with advantage be adopted elsewhere. Eight, or at the outside ten, can find room at the round tables used for Min Chia feasts, and unless the party is a celebration for some important occasion, not

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and a new plot cut and burnt. This practice is widespread in the mountains of West China. 241

5. Food.

The products of the soil are wheat, corn, buckwheat, millet, barley, beans, peas, potatoes, squashes, turnips, Chinese cabbage, celery and other vegetables, besides walnuts and fruits. Honey-bees are common. Often the bees are robbed of their honey so late that the bees starve to death during the winter. The domestic animals are dogs, cats, horses, cattle, sheep goats, pigs, chickens, and ducks. The main product of the soil is corn. Rice is not raised even in the valleys. 241 231 262 [243]

The above paragraph gives a clue to the food that is eaten. Most families can not afford to buy rice, which must be carried in from Kuanasien. Instead a great deal of corn is eaten. This may be made into cakes, or boiled almost dry and eaten like rice in bowls with chopsticks. Soya beans are made into bean curd, and white and brown beans are boiled. Wheat, buckwheat, and barley may be made into biscuits or cakes always unleavened, for there is no leavened bread among the Ch'iang. Wild fruit vegetables, and berries are sometimes gathered and eaten, and vegetables are sometimes dried and used in the winter time. Any kind of domestic animal or wild game may be killed and eaten with relish, excepting that there is a taboo against killing or eating cattle because they are used for plowing. Eggs are a luxury to be eaten on special occasions. On the whole the Ch'iang do not enjoy a well-balanced diet. 262 252

6. Clothing.

Most of the clothing of the Ch'iang is made of undyed hemp cloth which is woven by the women. Straw sandals are used less than among the Chinese or the Wa Ssu. The women make cloth shoes that are more comfortable and more durable. The shoes for dress-up occasions are ornamented with vari-colored flowers and butterflies which are embroidered on the shoes by the women. Stockings are seldom worn. Instead, woolen puttees are wrapped first about the feet, then about the lower legs to the knees. 291

Both men and women wear trousers. The upper garment is a homespun hemp gown. In the front it reaches just below the knees. The gown of a woman is lower behind, reaching almost to the

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as he plows, and it is asserted that the animals cease pulling when the plowman stops singing. 412

In every home there is a square hole in the ground filled with dirt and ashes. This is a very simple stove, and probably has been used for centuries. Similar stoves are found in the temples in or near the sacred groves. In this square there is often an iron stove that consists of a circle about three feet in diameter resting on three iron legs equal distances apart. There are three iron pieces extending from these three legs towards the center, but not meeting. These three pieces hold the cooking vessel above the fire. The writer has seen similar iron stoves among the Lolos of the Ningyuan valley. Probably the ancient form of this stove was three pieces of stone chipped into triangles so that if placed equal distances apart one part of each stone can serve as a leg, and the other in the center hold up the cooking vessel. The stoves in the temples in and near the sacred groves consist of three such stones each. In many homes there are now typical Chinese stoves made of stones, lime, and clay, with two or three fire-holes over which iron kos or cooking vessels can be placed. There are no chimneys, and the smoke goes back out of the stove into the room. In the ko food is boiled fried, and baked. Large [252] wooden dippers are used to pour in and dip out water and other liquids, and iron dippers and ladels are used to stir the hot food, turn it over, or dip it out.

Ladders are generally trees in which large notches have been cut, a type of ladder that is widely used in the highlands of west China. 417

The walls of the Ch'iang homes are innocent of any pictures that might beautify them, and are blackened with smoke from [532] incense, candles, lamps, and fires.

IV. Social Cutoms.

1. Social Life

The Ch'iang lead a simple social life. There are no theatricals excepting those given in the Chinese cities and villlages. There are no social dances excepting near Chiu Tzu T'un. There is a taboo against using the funeral dance at any other time. One is tempted to conclude that the Ch'iang do not know how to play. The playthings of the children are often pebbles or broken tiles. When at leisure the 517

mew

The ordinary meal consists of butter and tsamba, but more butter 252
is eaten than tsamba. This is the way it is done: they fill a wooden bowl with tea (1) and add a good clump of butter (about a heaping

1. Such a bowl is on an average 5 centimeters deep and has a diameter at the brim of 10 to 12 centimeters. Rock- [415]
hill 1), Plate 14, Figure 3.

tablespoonful in the European sense) which melts in the hot tea. As they drink the butter tea, they try to blow away as much of the butter floating on top as possible, until a certain amount of tea and butter remain in the bowl. Then they sprinkle a suitable amount of tsamba into the bowl and knead it, along with the remaining tea and butter, with their fingers. When they have shaped it into a ball, they eat it without adding any other ingredients. The casein powder is also soaked in tea. Meat - of yak and sheep - is not eaten every [262]
day. They eat the meat of animals that have been killed or that have died of some disease. Sheep and yaks /32/ are not slaughtered [253]
but strangled. Most of the sheep and yaks are killed in September and October after they have grown fat on summer pastures. Some of the meat is eaten fresh; most of it is dried. The fresh meat is always boiled in water, not roasted. Hunks of cooked meat are cut off with a knife and eaten with the fingers. The intestines are stuffed with tsamba or Chinese bread (mo-mo) and eaten. The large intestine is generally used for this purpose, since the nomads have found that they can profitably sell the small intestine. "Mo-mo" is bought from Chinese bakers who live in the Chinese settlements next to the monasteries. As a rule, a yak is killed by several families together. Pork is eaten only at New Year. For this occasion wealthy [257]
families buy one or two pigs from the sedentary Fantzu. Poorer people buy no more than one pig which they pay for in butter the following summer.

Besides pork which, according to Hermanns, (1) is not generally 262

1. Hermanns 3), page 58. According to Ekvall 4), page 78, only the nomads who live farther away from the Chinese eat no pork.

eaten by the Amdo-nomads, yak meat and mutton is, of course, also eaten for New Year and at feasts, along with butter and tsamba, baked goods made of unparched barley flour, or mo-mo which is usually fried in rape-seed oil. Besides this, the nomads also buy

noodles made of both wheat flour and bean flour, carrots and white cabbage in Ho-chou. For feasts wealthy people prepare "pao-tzu," i.e., pastries of cooked flour dough, Chinese style, which are filled with garlic. Rice is also occasionally served. It is prepared in various ways, preferably boiled until it is soft, with sugar added.

Garlic and paprika are the chief condiments, also hua-chiao (Zanthoxylum piperitum D.C.). Salt comes from the Kokonor.

Wine is purchased from the Chinese who make it from Tibetan barley. It is not very potent. Most Tibetans drink only on festive occasions; but now and then one also finds confirmed /33/ drunkards. When they are drunk the Fantzu often get very raucous and crude. They sing and shout and brandish their swords. These drunken bouts often end in a fight and sometimes also in murder.

Most Tibetans do not smoke because tobacco is very expensive. When they do, they buy pipes from the Chinese or make them themselves of wood or bone. They use the tibia of the sheep, just like the Northern Chinese, for example, in Shansi. Taking snuff is much more common than smoking, but the snuff contains no tobacco. They either make it themselves from a mixture of tobacco ashes and the finely pulverized ash that remains when sheep dung is burned, or they buy Chinese snuff in Ho-chou. The latter is made of wood ashes mixed with various "medicines." The snuff powder is stored in yak horns or in snuff boxes. (1)

1. Rockhill 1), Plate 17, Figures 2 - 4.

The nomads eat three meals a day. Breakfast is rather late, after the livestock has been milked and driven out to pasture. The midday meal is eaten when the sun is at its height, the evening meal rather late, after dark. The food - mainly tsamba and butter - is the same at all meals. Guests are also offered food three times a day. Men and women eat the same food, but they are not permitted to eat together in the tent. The men eat in the right-hand section of the tent, the women in the left. The food must be handed from one section to the other around the hearth; it is considered very impolite to hand it over the hearth. (2)

2. so as not to offend the spirit of the hearth: Hermanns 3), page 48.

The cooking pots are large kettles made of brass about 80 centimeters in diameter and 60 centimeters high. They are

made mostly in T'ao-chou where there is a large copper and brass industry. A kettle of this type costs $10 to $20. The large copper /34/ tea kettles are also made in T'ao-chou, as well as the stands for the tea kettles and the tripods of brass or iron. The tsamba is kept in square, open wooden boxes; larger supplies are kept in bags. Chinese porcelain bowls are rarely used for tea and food, wooden bowls being commonly employed, and they are imported from Szechuan. (Sung-p'an or Nga-wa). Chinese from the region of Ho-chou also furnish cheap bowls made of birch wood. For cooking, large iron ladles are used which must not be touched by the lips nor come in contact with the rim of the food bowl. Homemade wooden spoons are also used in cooking. Small tablespoons, mostly of birch, are imported from the sedentary Fantzu who live in forested areas (for example, Sung-p'an, Tebu-Fantzu from the region of Cho-ni) or from Chinese.

The hearth is made of loam and is about 1/2 meter high. On the side it has three holes for adding fuel, and on top three corresponding circular openings on which cooking pots are placed. Sheep and yak dung are used exclusively for fuel, the former only to kindle the fire. The dung is collected only by the women, mostly by the younger girls, and carefully dried. Osier baskets are used for gathering dung. A large basket full of dried yak dung, enough for 2 days of cooking, costs 20 copper coins (4 cents). Matches are used occasionally, but the old flint (1) and steel are

1. Rockhill 1), Plate 9, Figures 2 - 4.

still commonly employed. The steel is placed in a silver handle set with corals. The fire is fanned with a simple bellows (2) made

2. Rockhill 1), page 709.

of sheepskin, to which is attached a crude iron tube. The skin is sewed to a cone-shaped bag, the point of which is attached to the iron tube. In blowing, the large opening (base) of the bag is rhythmically squeezed together with the lower arm. The hearth fire /35/ also serves to light up the tent. Butter lamps which consist of small, shallow copper and brass bowls about 6 centimeters in diameter, are used only for ritualistic purposes. Only carefully clarified lard is burned in them.

We can scarcely say that the tent nomads have any special